in a separative knowledge and culminate in a positive and effective ignorance. We can get some glimpse of what this means, to what it amounts in action, when we look at the nature of exclusive concentration in mental man, in our own consciousness. First of all, we must note that what we mean ordinarily by the man is not his inner self, but only a sum of apparent continuous movement of consciousness and energy in past, present and future to which we give this name. It is this that in appearance does all the works of the man, thinks all his thoughts, feels all his emotions. This energy is a movement of Consciousness-Force concentrated on a temporal stream of inward and outward workings. But we know that behind this .stream of energy there is a whole sea of conscious- ness which is aware of the stream, but of which the stream is unaware; for this sum of surface energy is a selection, an outcome from all the rest that is invisible. That sea is the subliminal self, the superconscient, the subconscient, the intraconscient •and circumconscient being, and holding it all together the soul, the psychic entity. The stream is the natural, the superficial man. In this super-

ficial man Tapas, the being's dynamic force of
consciousness, is concentrated on the surface in a
certain mass of superficial workings; all the rest of
itself it has put behind and may be vaguely aware
of it there in the unformulated back of its conscious
existence, but is not aware of it in this superficial
absorbed movement in front. It is not precisely,